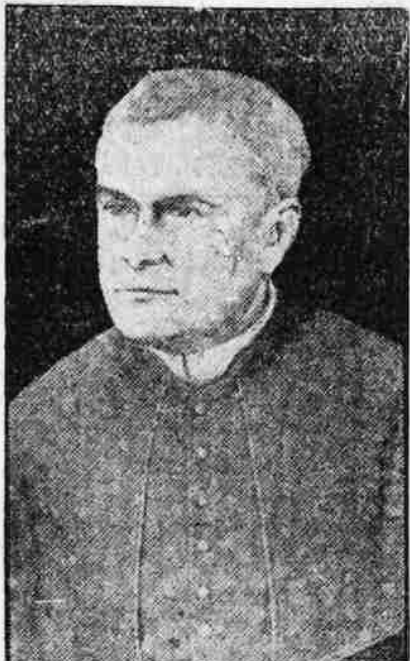


CATHOLICISM IN UTAH; HISTORY OF THE CHURCH

The dedication this Sunday, August 15, of the beautiful cathedral of St. Mary Magdalene in Salt Lake City, will be the culminating point in the marvelous growth of Catholicism in Utah; a growth which has been going on for years and years, through adversity and the times that try men's souls, as well as in the era of prosperity, but always a steady, permanent advancement. The new cathedral in Salt Lake, architecturally the finest ecclesiastical structure west of the Missouri river, is indeed an imperishable monument to the Catholic faith; and not alone to the faith, but to the strong and true men, who, by diligence, unselfish devotion to the cause and perseverance, have made it possible. It has been a long, hard



BISHOP DENNIS J. O'CONNELL.
Of San Francisco, who is representing Archbishop Riordan at the dedication.

fought battle, and a victory nobly earned. The history of the Catholic church in Utah goes back to the time of the early Spanish explorers and missionaries; to the year of the great American revolution; to 1776, when Escalante, the intrepid Spaniard, followed Indian trails into the western wilderness and camped on the shores of Utah lake, the first white man to set foot in the territory. Upon his arrival here, the Indians became hostile to the extent that they burned the grass, in order that he would have no feed for his horses and would have to move on, but when they, through the guide-interpreter, learned the peaceful nature of his mission, their attitude toward him changed, and he was made welcome. It was on September 23, 1776, that

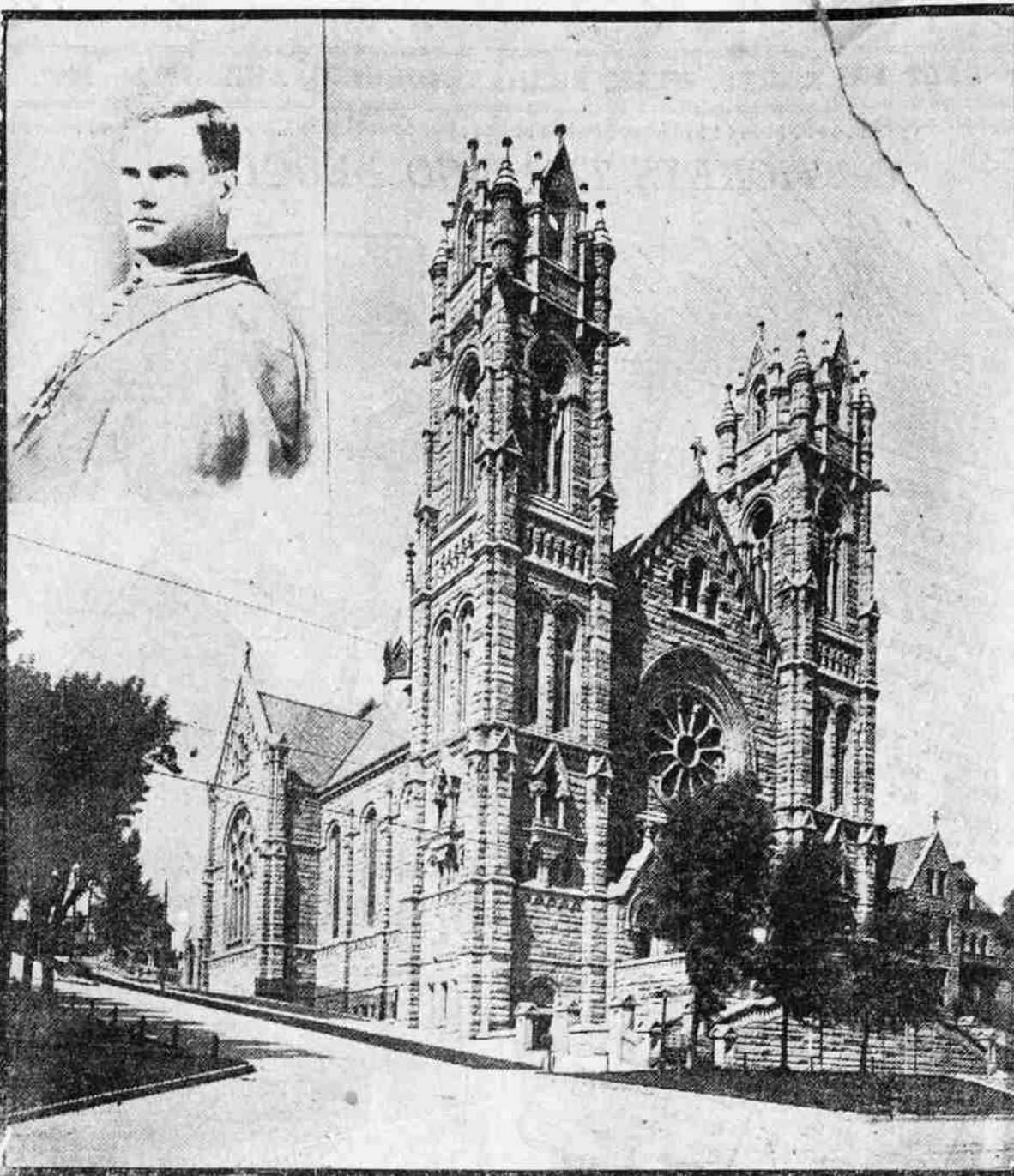
Escalante camped on territory now embraced in the state of Utah.

Provet First White Man.

Following Escalante, Father De Smet was the next Catholic priest who visited this part of the country. He came in 1841, though previous to his arrival a number of French Creoles and Canadians, hunters and trappers, all nominal Catholics, had passed through and left their impressions upon the wild inhabitants of the far west. Of this class was Etienne Provet, who, late in the fall of 1823, came over what was afterwards known as the "Mormon trail," the discovery of which has been accredited by the Mormons to Jedediah Smith, who did not cross it until 1829. Provet, after whom Provo City, as well as the river and valley, were named, was probably the first white man (American) to penetrate to the region of the Great Salt Lake.

First Catholic Services in Utah.

And so in the very early days of the history of Utah, in the days of Jim Bridger, and other intrepid hunters and scouts, the seeds of the Catholic faith were being sown in the virgin soil, and from these rough and troublesome times, the next step in the promulgation of the faith carries us to the time of Colonel Patrick Edward Connor, later brigadier general, who in May, 1862, was ordered with his regiment to Utah to guard the trails, protect the mails and to hold the Indians in subjection. In October of the same year the Third California infantry and a company of the Second California cavalry entered the valley under the command of Colonel Connor, and camped on the east bench. Here plans were made for a military fort and on October 24 Colonel Connor named his post Camp Douglas. The following year Rev. J. B. Raverty, of Denver, met Colonel Connor at the post, and for the few Catholics there in the service of the country he daily offered up holy sacrifice. On May 11, 1864, at the request of Colonel Connor, Rev. Raverty blessed the military cemetery at Camp Douglas. These were probably the first Catholic services of a regular nature, held in Utah. But conditions were becoming more settled now, and the work commenced to advance in a more systematic manner. In 1866 Rev. P. Kelly was sent to Utah from Sacramento, and he entered into his work in earnest, raising money by means of subscription, to which Catholic and Protestant alike contributed, with which he purchased the ground on which he held his first services in the old Mor-



Exterior view of St. Mary's cathedral and picture of Bishop Lawrence Scanlan, who has been so closely identified with the edifice.

mon assembly hall. During the next two years various other priests from California visited the territory and held public worship.

On February 5, 1868, Colorado and

Utah were erected by papal brief into a vicariate apostolic. The very reverend Joseph P. Machefeur was consecrated bishop to administer the new vicariate and he established his see in Denver and

appointed Rev. Jas. P. Foley pastor of Salt Lake and the regional territory. Rev. Foley entered upon his new duties at once, and though his parishioners were few, they received him most hos-

pitably. In November, 1868, Bishop Machefeur visited Salt Lake in his official capacity and was entertained at the home of Judge Marshall, where, in a room set aside as a chapel, he offered up holy sacrifice and administered the sacrament. He also prepared for confirmation and confirmed fourteen soldiers of the regiment stationed at Camp Douglas. During his visit he performed two marriages.

On the lot which Father Kelly had purchased some time before stood an old, dilapidated adobe structure. This building Father Foley repaired and therein on Sunday and holy days he held services and taught the faith to his followers. In 1870, the holy see, at the urgent request of Bishop Machefeur, placed Utah under the jurisdiction of Archbishop Alemany of San Francisco, and the next year Rev. Foley was succeeded in the work in Utah by Rev. Patrick Walsh. Father Walsh, out of his own limited means, started a subscription for the erection of a new place of worship, and the list was freely subscribed to by the citizens of Salt Lake, irrespective of religious belief. With the funds thus raised the church of St. Magdalene, on Third East street was erected, and on November 6, 1871, the structure was consecrated by Bishop Alemany, who came from San Francisco especially for that purpose. This was the first building in Utah consecrated to the Catholic faith. In 1872 Father Bouchard, a Jesuit priest, established a retreat or mission in Salt Lake, where the public was made welcome, and where the principles of Catholicism were expounded.

Bishop Scanlan Chosen.

Father Walsh remained in Salt Lake until July, 1873, when he was recalled. He had done his work well and the church in Utah had advanced materially, though a debt of some \$6000 had been incurred, and there was no money on hand with which to settle it. The development of the faith in this territory was at a critical point; the civic boundaries of Salt Lake were being enlarged; mining camps were springing into existence and a strong, fearless, clear-headed worker was needed to carry on the work. The task of selecting the man best fitted for the place was not an easy one for Archbishop Alemany.

There was, however, at Petaluma, Cal., a young priest who had done good work as assistant priest in San Francisco. The hardships of the work in Utah were outlined to him; he expressed a willingness to assume the responsibilities of the position, and on August 14, 1873, he was given the appointment. This young man was Rev. Lawrence Scanlan, now bishop of the diocese of Salt Lake. The work of Bishop Scanlan in the church, the success of his labors in the field in which he had been placed, are too well known to require recording here. He is a gentleman who is loved and respected throughout Utah and Nevada. His record of thirty-six years of life and work in Salt Lake speaks for itself, and the inspiring cathedral soon to be dedicated

glorifies the man and his achievements as no written eulogy could do.

Largest Diocese in Union.

To the layman not thoroughly acquainted with the church and its workings, it may be interesting to know the Catholic diocese of Salt Lake is the largest in the United States. It embraces an area of 133,768 square miles and Bishop Scanlan governs the spiritual welfare of the people of his diocese in an expanse of territory greater than that included within the jurisdiction of the archbishops of New York, Baltimore, Chicago, St. Louis, Philadelphia, San Francisco and Paul.

The canonical jurisdiction of



BERNARD O. MECKLENBURG.
Supervising Architect of St. Mary's Cathedral.

bishop of Utah covers all of our state and the counties of Lincoln, Elko, Elkins, and White Pine in the state of Nevada. The area of this territory is larger than that of England, Wales, Ireland, Scotland, Prussia combined. In Utah there are now nine churches with a total of 1,000 members; a college for boys with students enrolled; two academies for young ladies with 401 pupils; and

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IMPRESSIVE AND ELABORATE DEDICATION CEREMONY

The ceremony observed in the dedication of a church is one of the most impressive and elaborate in the ritual of the Catholic faith, and at the dedication of St. Mary's the presence of the highest dignitaries of the church in this country will add a further interest and solemnity to the occasion. The dedication ceremony proper will take place on the exterior of the structure at 10:30 o'clock this morning. At 11 o'clock Bishop Scanlan will officiate at a pontifical high mass, and will be assisted by a large number of bishops and priests. Archbishop Glennon, of St. Louis, will preach the sermon in the morning, and Bishop Keane of Cheyenne will be the speaker at the vespers service at 7:30 o'clock in the evening.

Official Form of Dedication.

The following is the official form of dedication now in use by the Catholic church:

The church should be stripped of all its ornaments, the altars should be bare, and the people should be excluded until the blessing has been performed. Thus, none of the worshippers will be admitted until after the completion of the services outside the church.

In a convenient place there should be:

- Altar crucifix.
- Six large candlesticks with candles.
- Altar linen.
- Missal and stand.
- Altar cards.
- Altar bell.
- Carpet, at least for the high altar.

In the sacristy there should be:

- Articles necessary for the celebration of mass.
- Vestments for the celebrant and assistants of the mass.

If the blessed sacrament is to be kept in the church, also a ciborium containing particles, lunula, key of the tabernacle, ablution vase and finger towel.

In a room of a house in the vicinity of the church, or in the sacristy, there should be:

- Vase containing holy water and sprinkle (bunch of hyssop or other herbs).
- Processional cross, two candlesticks with lighter candles for the acolytes.

Ritual.

- Large vessel containing holy water with which the stoups at the door of the church are filled after the blessing.
- Surplices for all the ministers.

Amice, alb, cincture, white stole and cope for the officiant and brette. The ritual makes no mention of a deacon or sub-deacon; hence the assistants of the officiant do not wear the dalmatic and tunics, but only surplices.

Ministers necessary:

- Holy water bearer.
- Two acolytes.
- Four or six chanters.
- Book bearer.
- Master of ceremonies.

Two assistants of the officiant. Besides these, there may be altar boys and visiting clergy.

At the appointed hour the visiting clergy, chanters, cleric and altar boys put on their surplices after which the officiant, with the aid of his assistants, puts on the amice, alb, cincture, stole crossed on the breast, cope and brette. The acolytes light their candles. At a sign given by the master of ceremonies all proceed to the main entrance of the church in the following order:

- Holy water bearer, carrying the cross.
- Two acolytes, carrying the candles.
- Book bearer, carrying the missal.
- Master of ceremonies.

plere, they walk before the holy water bearer. All the clergy may wear their birettas. The first assistant is at the right, and the second at the left of the officiant.

Having arrived at the main entrance

of the church, which should be open, the celebrant and his assistants stand on the outside facing the entrance, the cross bearer and acolytes near the door at the right of the officiant, the chanters and clergy behind the celebrant.

the holy water bearer and book bearer at the right of the first assistant. If the prayers during this function are sung, the tons ferialis is used. All turn their faces toward the door of the church.

As soon as the officiant has arrived at his place, he removes his biretta and the first assistant, having reached from the first assistant the ritual, recites or sings from it a prayer. The ritual may be held open before him by

the book bearer whilst he recites this and all other prayers.

After this prayer the officiant intones the antiphon "Asperges me" (these two words only), and the chanters continue the antiphon from the

words "Domine hyssopo," after they sing the psalm "Miserere."

The officiant, having intoned the antiphon "Asperges me," hands the ritual to the first assistant, who recites the "Gloria Patri," and the first assistant then gives the sprinkles to the assistants and the holy water bearer, who begins on his right (the side in this case, the east) and sprinkles the walls at the height of head, and near the foundation, returns to the main entrance by the (gospel) side, repeating slowly the phon "Asperges me" during the singing. The chanters, clergy and boys remain at the main entrance of the church during the sprinkling of the walls.

Should the officiant return to the main door before the psalm "Miserere" is finished, the chanters will immediately sing the "Gloria Patri." Should the officiant be finished before the psalm is sung, the "Gloria Patri" may be repeated before the "Gloria Patri" is sung, or the "Miserere" may be sung after the psalm is finished.

When the officiant has returned to the main door he gives the ritual to the first assistant, who hands it to the holy water bearer, and the first assistant then recites the full. The officiant then receives the ritual from the first assistant and intones the church door, sings "Gloria Patri." When the first assistant adds this all, except the "Gloria Patri," the officiant recites the "Gloria Patri" and the first assistant then recites the "Gloria Patri" and the first assistant then recites the "Gloria Patri."

At the Main Altar.

As soon as this prayer is finished the chanters begin to sing the Litany, the clergy respond. It is intoned as follows: "Kyrie eleison." After the first verse is sung, the order given previously, and the officiant stands at the main altar, where the cross bearer and acolytes stand at the corners. The others take their places in the choir, and the officiant and his assistants go to the lowest step of the altar. All, except the cross bearer and acolytes, kneel during the Litany. It is sung for the water bearer to replace the water.

At the word "benedicere" the officiant makes the sign of the cross with his right hand towards the altar.

After the words "et non sumus" (Sanctorum turrimus) the name of the saint is said, and the church is being blessed.

The officiant then resumes the Litany in the last Kyrie eleison.

After the Litany all rise, and the officiant recites or sings the "Gloria Patri" and the "Gloria Patri" and the "Gloria Patri."